Christian Register.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——*Luke* xii, 57.

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TIME'S CHANGES.

There was a child, a helpless child,
Full of vain fears and fance wild,
That often wept, and sometimes smil'd
Upon its mother's breast;
Feebly its meanings stammered out,
And tottered tremblingly about,
And knew no wider world without
Its little home of rest.

There was a boy, a light-heart boy,
One whom no troubles could annoy,
Save some lost sport, or shattered toy
Forgotten in an hour;
No dark remembrance troubled him,
No future fear his path could dim,
But joy before his eyes would swim,
And hope rise like a tower.

There was a youth, an ardent youth,
Full of high promise, courage, truth,
He felt no scath, he knew no ruth,
Save love's sweet wounds alone
He thought but of two soft blue eyes,
He sought no gain but beauty's prize,
And sweeter held love's saddest sighs
Than music's softest tone.

There was a man, a wary man,
Whose bosom nurs'd full many a plan
For making life's contracted span
A path of gain and gold;
And how to sow, and how to reap,
And how to swell his shining heap,
And how the wealth acquired to keep
Secure within its fold.

There wss an old, old, grey-haired one,
On whom had fourscore winters done
Their work appointed, and had spun
His thread of life so fine,
That scarce its thin line could be seen,
And with the slightest touch, I ween,
'Twould be as it had never been,
And leave behind no sign.

And who were they, those five, whom fate
Seemed as strange contrasts to create,
That each might in his different state
The other's pathways shun?
I tell thee, that that infant vain,
That boy, that youth, that man of gain,
That grey-beard, who did roads attain
So various—*they were one.* H. N.

Monthly and European Magazine.

REVIEW.

FOR THE CHRISTIAN REGISTER.

A Sermon preached at Charlton, Mass. Sept. 14, 1826, at the Annual Meeting of the Auxiliary Bible Society in the County of Worcester, by David Damon, Minister of Lunenburg.

It is not our intention to give an analysis of this well-written and interesting discourse, but to introduce to the readers of the Register several extracts from it, which appeared to us striking and worthy of extensive circulation.

The object of the writer is to enforce the duty of extending the knowledge and influence of the Gospel as widely as possible.—This duty, he maintains, belongs to all Christians, as such: and he *presents several reasons or motives, which*, he thinks, *should induce us to co-operate with others* in efforts to effect this object.

Among other reasons assigned is the following: *The present time is, on many accounts, a favorable time for such efforts.*

"Attention is awake to the subject of religion. Religious inquiry is abroad and active. Men desire to know what is truth, and what is duty—what is *religious* truth, and what duties the Christian religion requires of man. There is a general *excitement* as well as attention. Those who suppose they have discovered truth are desirous of propagating it. A spirit of *proselyting* has seized upon various denominations of Christians, and is seizing upon all. Men are asking not only how they shall obtain knowledge, but how they shall communicate it, and persuade others to believe and feel as they believe and feel."

"Again," he says, "the work, in which we would persuade all Christians to engage, is *begun*. We have not the difficulties to encounter which belong to the commencement of an enterprise. We are called upon, not to originate but to aid a series of operations aiming at a most sublime and benevolent end; and not to do the work alone, but to assist those in finishing it who have begun it, and who are not yet weary in well doing. We may also profit by the ignorance and errors of those who have preceded us. We may turn aside, for the present, from unprofitable and unpromising fields of missionary labor, to those which are more profitable and more promising. Keeping the same end in view, means may be applied and exertions made, in new forms and in new places, or in the same methods and in the same places to which others have given preference, accordinglyas we may be led by the knowledge which has been gained by experiment. The world is before us. There is enough to do at home, and enough to do abroad. Many have gone forth to labour; and there is room for more laborers, and a call for more. If we, if all Christians, will put the hand to the plough and look not back—if all who have the interests of religion and virtue and human happiness at heart, will labor in the methods and places in which they can severally do good, they may essentially accelerate the progress of the great enterprize which has been begun in our day. Something has already been effected, which will obtain for the present age a place in history. It rests with us and with those who may come after us, by continued and increased zeal, and by uniting greater numbers in all those efforts which have stood the test of experience, to effect much more than those could do, who had the known and the unknown difficulties of a beginning to surmount; or, by withholding the aid which is solicited, to retard the enterprize which will nevertheless be eventually successful."

The following queries struck us as very forcible, and we wish they may arrest the attention of those, if there be any such among the patrons of the Register, who regard with suspicion and jealousy, or with indifference and contempt, the benevolent efforts of the day. For ourselves, we acknowledge that we cannot read the concluding sentence, without thrilling emotion. God grant, that *such a reformer* may already have arisen!

"Will all which the Bible Societies have done effect no lasting benefit, and impart no valuable knowledge? Will the bounds of Protestant Christianity not be at all enlarged by their labours? Are the Missionaries to be withdrawn from the islands of the Pacific? and are their converted inhabitants destined gradually to relapse into idolatry and barbarism? Is the cause of injured Africa to be abandoned by the benevolent? Is slavery to be perpetuated to the end of time; and are enlightened and benevolent Christians to acquiesce in it as a necessary and remediless evil? Will the writings and the labors of those; who have come forth as the friends of perpetual and universal peace, tend only to inflame the passion for war, and end in devastation and bloodshed? Is there not a strong probability, that the success of the Bible and Missionary, and Peace, and Anti-slavery Societies will be greater, in time to come, than it has been in times past? May not the colonies of liberated slaves on the African coasts eventually extend themselves into great, civilized and christianized nations? May not some native master-spirit arise in India, and be instrumental in pulling down idolatry, and beginning a reform in religion, which may spread among the intelligent part of his countrymen, as the reformation began by Luther did over the populous states of Germany?"

We learn from the Annual Report appended to the Sermon, that the Society before which it was delivered, was formed in 1815, and that since that time it has distributed seven hundred and eighty-three Bibles, and ninety-eight Testaments. Also, that, since its connexion with the American Bible Society, $950 have been forwarded to that highly respectable Institution. The Society embraces the whole of the large and populous County of Worcester; and it certainly is highly creditable to the inhabitants of that district, if, after the distribution of much less than one thousand copies of the Sacred Writings, among a population of 30,000 souls, there should be ground for the following remark contained in Mr Damon's Sermon. "Our own poor, it is believed, are now, almost without exceptions, furnished with a competent number of Bibles and Testaments." We acknowledge that we have our suspicions, that, after all the liberal offers and praise-worthy exertions of this Society, to supply the destitute with the word of life, a considerable number of poor families and individuals still remain within the limits of this County, who do not possess, and some of whom probably do not care to possess, a single copy of the Holy Scriptures.

SELECTIONS.

ON THE STATE OF RELIGIOUS PARTIES IN ENGLAND.

The first number of the New Series of the Monthly Repository, contains an interesting article on the State of Religious Parties in England.

"Parties in the religious world, as in the political, are, at the present moment, exceedingly confused. Prejudices and even principles have been melted down, and have run into one another. As yet they are scarcely amalgamated; but when the heated and disturbed mass has cooled, settled into consistency and assumed its last form, may we not hope that public opinion, like the Corinthian Brass, will be of more intrinsic value than any or all of the separate materials of which it shall be compounded?

"From the era of the Reformation downwards, there has been a constant, though unequal, ferment in the minds of the English people. Religion has not always been the avowed object of thought and zeal, but it has commonly been mingled with all other objects. At one time Puritanism, at another Romanism, now high-church, now low-church feeling, has been, in the rotation of Government, the sign either of political loyalty or of disaffection. An undefined thirst of civil freedom whetted the early zeal for religious reforms. The 'Grand Rebellion,' as it has been called, with more propriety and significancy than they who coined the phrase imagined, was occasioned at least as much by ecclesiastical as by political discontents; and fears for the Church more than for the State produced the Revolution of 1688, in which Englishmen overleaped the prejudices of centuries, and welcomed maxims and principles, which, as soon as they were established, were surveyed by many who had been instrumental in their establishment, with surprise and alarm.

"All the subsequent national events have been nearly or remotely connected with religious opinions and feelings, and have exercised no small influence upon the temper of religious parties. The American and French Revolutions, in particular, led men to look at first principles, and excited novel speculations with regard to the origin of power and the utility of social institutions. These explosions of opinion and feeling separated Englishmen for a time into two great parties; the one desirous of change in the hope of improvement, the other frightened at innovation as the sure road to anarchy. Both parties have at length given way and intermixed; there is no interval between them, and on each side may now be seen at work the opposite influences of the former states of mind.

"The classification of the religious world is thus become a work of no little difficulty; but we may, perhaps, by a careful analysis catch the *spirit* of the several prominent parties of which it is composed.

"The *Church of England*, considered either numerically or politically, is entitled to the first place in our estimate. We mean, however, the Church as it exists in the minds of its members, not as it is 'by *law* established.' Its legal and political form has been nearly the same from the period of the Restoration; but under an uniform outward exterior it has been changing, and is now perhaps in its actual state at a greater distance from its condition in 1662, than from that of any one of the present denominations of seceders from its communion. Only here and there an individual can now be found entertaining the notions of ecclesiastical policy which a century and a half ago were common. The 'divine right' of both kings and bishops, and the mortal sin of schism, must be sought after to be discovered as matters of actual faith."

"Formerly, the Church and the Mob were in alliance, and during the reigns of the two first Georges, this alliance was more strict, and of greater influence upon the public peace, than that between Church and State. It was only for ecclesiastics and petty magistrates to give the signal, and the streets were no longer safe to Nonconformists, and meeting-houses were razed to the ground.—The Birmingham Riots were the last act of this long and disgusting tragedy. Whitfield and Wesley, Joseph Lancaster and the French Revolution, have changed the character of the populace. They have ceased to be the Leviathan, the wild beast which Hobbes described them, prone to violence and capable of being wrought up to fury at the will of a master. They are no longer, as others were wont to represent them, blind puppets, to be moved exactly as some ghostly finger pulls the wires. They ask for reasons before they act. They suspect that they have been hitherto used for other ends than their own and the general good. Reason begins to sway them more than passion.—Many ecclesiastical abuses have been exposed before their eyes, and some religious errors have been refuted to their satisfaction, and they scorn to be 'part and parcel' of the Church, as retainers to a patron, or vassals to a lord. The mass of the people that are not avowed Dissenters can scarcely be said to be of the Church. They care little for its services, except as connected with certain holidays, and with christenings, marriages and burials. Their sympathies, as far as they testify any, are with reformers. Their reading, narrow as is its range, teaches them some of the great principles of truth and justice, and they have obtained knowledge from other sources than reading. They have learned that religion subsists and flourishes in countries where one fifth of the surface of the earth is not fenced off for the support of its ministers; and they see by daily observation that men may respond to widely different prayers on one day of the week, and be equally trust-worthy, useful and amiable the other six. They are, in short, no more a mob, a standing army ready to take the field whenever it is judged expedient to raise the cry of 'the church in danger,' and to undertake a crusade against misbelievers.

[The writer here proceeds to say that the real members of the Church of England are divided into three parties; the High-Church or Tory party; the Low-Church or Whig party; and the Evangelical or Methodist party. We give the following extracts from what is said of the High-Church party,—and must defer the rest to another opportunity.]

"The High-Church party consists of the old nobility, the land-owners, the upper clergy, country corporations, and the persons in lower ranks who are under their immediate influence. They are high, however, only because many of their contemporaries are lower; they themselves are low compared with Churchmen of former times. Their bond of union is more a political than a religious principle. Numbers of them are known to disapprove of some points of both faith and discipline in the Establishment; but they hold that to acquiesce in a certain degree of error is a less evil than schism.—The first object with these persons is to keep the Church entire,—her emoluments and dignities seeming in their view to be inseperably linked with her doctrine and worship. By age, the whole structure, say they, has settled into one firm mass, and the removal of but one stone might unpin the edifice and prepare the way for its downfal. 'No further reformation' is therefore inscribed upon their standard—*Nolumus leges mutari.* At the same time, they are not persecutors.—They would not abridge, though they are unwilling to extend toleration. They are, indeed, habitual believers in the wisdom of government, (at least, when the government appears, from symptoms which custom has enabled them to interpret with a sort of instinctive sagacity and accuracy, likely to be permanent,) and may not oppose or may grudgingly support a prime minister when he is induced, for whatever reasons, to lessen the number or mitigate the severity of penal laws relating to conscience. The more zealous and consistent of this party shout in the same breath, 'no Popery,' and 'no Dissent;' but a considerable number of them indulge the natural Tory predilection for the Roman Catholics, and have lately joined with the liberal Churchmen in their votes on the Catholic Question. This measure has introduced a principle of division in the party which may finally work its dissolution. Amongst this section of the Church are to be found the thorough-going believers who hold with equal faith the thirty-nine articles and the four Gospels, the Creed of St Athanasius and the Apostles' belief; but, as was before intimated, a high-churchman may trust himself with certain liberal notions that do not affect the ritual, the discipline and the temporal authority of the Church, as one of the Estates of the realm, and may be careless of heresy, provided there be no schism. Archbishop Laud was the uniform patron of the Latitudinarian divines of his day, such as Chillingworth, Hales and Jasper Mayne; and some living prelates might be named who are *quoted* in support both of doctrinal heterodoxy and of rigid ecclesiastical government and unyielding ecclesiastical ascendancy.

"The 'British Critic' and the 'Christian Remembrancer' are the journals of this party; the 'Gentleman's Magazine' is on the same side, as far as it is theological; but we apprehend that the more intelligent high-churchmen do not think their cause much served by the oracular and proverbial folly and inanity of the religious articles of Review in this antiquated journal. These periodicals assume the Arminian sense of the Articles and Liturgy of the Church of England, and are in a state of declared war with Calvinism, especially within the pale of the Church."

[The twelfth Annual Report of the Cincinnati Miami Bible Society, (Ohio) has lately fallen in our way. Accompanying the Report, is an interesting Address delivered before the Society by B. Storer, Esq. We make the following extract from the closing part of the Address. We are happy to hear from that quarter so decided a testimony in favor of free inquiry, and a fearless and unbiassed, examination of the Divine Oracles.]

Christianity appears never more interesting, than when she assures us, that there are no distinctions in the subjects of her influence, other than what are compatible with the free agency of every human being. When her injunctions are added to her precepts, we see but the beautiful union of merciful power and transcendant goodness. As she speaks to the understanding, she regards us as we are, not the helpless appendages of a system, that is controled altogether by destiny; not as frail mortals, who are excited to the noblest efforts, that they might reap disappointment, and disgust. She points out our imperfections; but it is only to lead us to a contemplation of her future rewards. She admits of no compromise with our passions; unchanging in her commands, she aims at perfect purity, and exacts implicit obedience. She surveys the universe, as exhibiting a sublime display of Divine intelligence; as the theatre, where the plans of omniscience are unfolded in all the magnificence of uncreated power. If she humbles our pride, she exalts our conceptions, if she spreads before us the vanity of all human pursuits, when mere human happiness is their object, she opens upon our view the realities of another and a better world.

Christianity acknowledges no maxims in the abstract: she refers us to the practical results of her principles. She holds no communion with that zeal, which fills the head with mystery without improving the heart. Like that Godlike charity, which is the lovliest attribute of our religion, she beareth all things, hopeth all things, and endureth all things.

When we consider the scriptures as a revelation of the great author of our race, to his intelligent beings, they appear in all their native excellence. To be assured of our physical existence, we have only to exert our senses on the countless objects, with which we are surrounded; to know that we are the subjects of disease and death, we have but to visit the chamber of sickness, or wander among the tombs of those we have loved. But to know, that our journey through time is but a pilgrimage to eternity, that our bodies shall be reanimated, though they may have mouldered for ages beneath the clod of the valley; that when earth and heaven shall pass away, a great multitude of all nations, and kindred, and people, and tongues, shall stand before the throne of the same God, who originally fashioned them in his image: to know these tremendous, yet triumphant truths, we look in vain to the aid of reason, or the lights of history.

We may contemplate the wisdom of a creator in all the operations of his hands, and confute the objections of the sceptic, by the thousand arguments that the wide field of nature presents: we may recognize unbounded benevolence in what are supposed to be the designs of Deity, and infer the utmost perfection from the whole economy of his providence: Not a flower is expanded but we are reminded of his agency, and not a leaf is scattered by the winds, but we are taught our dependence and our weakness.

It is not here however, that we discover, the moral attributes of Jehovah: it is not here that we are instructed by his counsels, or influenced by his spirit. If he has taught us in his works to admire the order, harmony and grandeur of the laws he has prescribed for their government, and the regularity with which those laws are obeyed, he unveils the stupendous plan of our creation and redemption, in the volume of his word. Here then is our hope. Here, as on the rock of ages, are reposed our confidence and our joy: Centuries have rolled away, and the globe we inhabit is still the abode of accountable beings: it is still the garden of God, though man has spoiled much of its beauty, and withered many of its lovliest flowers: yet the day will come when a new heaven, and a new earth, will rise upon the ruins of created nature. In the wild sublimity of that eventful period, when the elements are resolving into their primitive nothingness, and the last ray from the declining splendours of that orb, whose beams now kindle up yon brilliant firmament, shall shine upon the wreck of the universe, the christian standing amid its ashes can triumphantly exclaim,

"Go Sun! while mercy holds thee up,
On nature's boundless waste,
To drink the last, the bitter cup
Of grief that man shall taste,
Go tell the night that hides thy face,
On earths sepulchral sod
Thou saw'st the last of Adam's race
The darkened universe defy,
To quench his immortality,
Or shake his trust in God."

To extend the knowledge of this revelation, the society, whom we have the honor to address, has been formed; and what nobler project, we would ask, can engage the attention of intelligent beings? If we have been favoured with this sublime dispensation, while other portions of our race, are guided only by the faint glimerings of reason, we are called on, by all that we owe to ourselves, as fellow mortals and fellow sinners, by all that we hope for, from a merciful yet just God, to exert our faculties, and employ our pecuniary means, to promote the holiest of causes. In the distribution of his benefits, we cannot, for a moment, suppose, that Deity intended to select any particular community, much less, any individual, as the special subjects of his peculiar goodness. The age of miracles has gone by. Christianity does not require the aid of supernatural illumination, in our day, to enforce her precepts, or to explain her principles. A system thus adapted to the wants of mankind, no matter by what appellation they are known, or under what circumstances they are placed, while it is too pure to be corrupted by the inventions, or the dogmas of biblical critics, is still so simple in its leading truths, that, no capacity, however humble, but may understand and feel, while it trembles and adores.

Of the many errors, which cling to man, in his present imperfect state, there are none so fatal to the progress of genuine christianity, as the spiritual pride, the unkind, the ungenerous opinions that are indulged by many, who differ in what are termed doctrinal points. To cherish sentiments of hostility toward sthose, who with us, are accountable at

the bar of the same judge; for their thoughts as well as their actions, or, to exercise any the least intolerance presupposes some divine right, by which the most amiable precepts of our religion may be dispensed with, or, what is more to be feared, the extreme of human weakness. We may boldly assert, that the Author of our existence, has imparted no such privilege to any of his creatures. He never could have endowed us with so many faculties, he never could have inspired us with so many hopes, nor led us to venerate him, by so many displays of his power if he had appropriated to himself, any of our race, to whom he should delegate the exercise of his attributes.

When that champion of infidelity, the insidious Volney, conceived the plan of attacking christianity, he did not dare to combat the scriptures, as a body of facts revealed by inspiration. He selected only detached passages, and relied mainly to support his positions, on the distracted state of the church, the misdirected zeal and the illiberal spirit of many of those who avowed their belief in the truth of our religion. He introduces these melancholy facts with great effect, into the first chapter of his celebrated Ruins, and follows out the whole train of consequences that an ingenious but prejudiced mind, could deduce from such plausible premises. And what shall we say of Hume, and Voltaire, and Gibbon, and Paine? Did they assert one fact, or produce one argument, drawn from the New Testament, as it is, without the addition of the numerous glosses—with which it is burdened, that has not been, or, cannot be satisfactorily answered? No; their reason was here foiled, though exerted with all the perseverance, that ambition, united with the consciousness of splendid talents, could supply. But when these misguided men entered into the conduct and views of those, who professed christianity, they could argue with great force, against the system, from its abuse—Yes, my friends, the Bible has been regarded in this enlightened age, as a sealed book, a mysterious volume that could only be unfolded by a Calvin, and an Arminius, or a Socinus. We have been called on, to bow to the rules of men, to sacrifice our intelligence, and become the mere machines of learned subtlety, or misdirected enthusiasm. We are asked to believe not what our Saviour taught us, but, rather, what some human being has asserted to be the proper construction of his Divine precepts; not, what our own judgments decide to be the rational meaning of our Redeemer's lessons, but, what others would fain have it to be.

Hence it is, that the moral influence of the scriptures is impaired. Hence it is, that, while so many efforts have been made to evangelize the heathen, the number of converts has been so few.

But, we hope for better things. The spirit of inquiry is awake, and the shackles, that bigotry has imposed on the understanding, are falling asunder. A new era, we trust, will soon arrive, when the imaginary barriers, that have divided the children of the same common parent, will be broken down; when the whole Christian family will be collected under one common name, as they now have but one common Redeemer.

In the contemplation of these glorious results, let us, who compose the link in the great chain of intellectual existence between the past and the future, let us, from whom the generation that succeeds us will gather its deepest impressions, let us realize the responsibility that is imposed on our moral exertions: let not our example descend to posterity but as the evidence of our zeal, unalloyed by passion, of an independent exercise of opinion, secured by an unshaken confidence in the authenticity of the inspired volume.—Let not our age furnish the future historian, with any incidents, that shall reflect on the sincerity and the purity of our faith. Let us bequeath the scriptures to our children, as our richest legacy; let it be our parting injunction, that they should be read with humility and candor, with a boldness of purpose, and a fearlessness of the opinions of others, that are alone consistent with the moral agency of accountable beings.

We do not wish to remove the ancient landmarks of our fathers—nor yet condemn the creed of any sect, however they may differ from us in opinion. The privilege of thought is not only the birth-right of every mortal, but in our happy country it is secured to us by the same laws, which protect, our social immunities. To deny the full exercise of this faculty to any man, is but to enslave his reason, and impair his moral perceptions. We ask, however, for the exhibition of that faith, which prompts the christian to "watch, and weep, and pray, and feel for all;" that like its divine author, is distinguished by charity and good will. In the true spirit of this faith, we may go forth with all the enthusiasm of the Jesuit, and all the fortitude of the Moravian—we may meet the Brahmin at the foot of his idol, and the infatuated natives of the east at the funeral pile of their friends: we may enter with this volume amid the barbarous rites of the untutored savage, and conduct his benighted understanding, to the contemplation of those promises, which open upon our view the realities of eternal bliss. In the spirit of this faith, we may visit the abode of sickness and of sorrow; we may wipe the death damp from the brow of the dying, and pour consolation into the bosom of affliction. In the true spirit of this faith we can sustain ourselves under every vicissitude of life, and anticipate with exalted assurance, the rewards of immortality.

Quiet submission to errors in faith and practice is in some cases the same as assent to them and approbation of them, and yet the errors may be, from their very nature or from their tendency to growth and multiplication, subversive of the simplicity of Christ.

CHRISTIAN REGISTER.

BOSTON, SATURDAY, MARCH 31, 1827.

Ordination. On Wednesday, Mr Alonzo Hill, was ordained, as colleague pastor with Rev. Dr Bancroft, of the Second Congregational Church and Society in Worcester.

The business of the council was transacted in much harmony.

The order of the performances was as follows:—

Introductory Prayer, by Rev. Mr Young, of Boston,—Music—Prayer by Dr Harris, of Dorchester,—Sermon by Mr Brazer, of Salem—Ordaining Prayer, by Dr Kirkland, of the University—Charge by Dr Bancroft, senior pastor of the Church—Right Hand of Fellowship, by Mr Ripley, of Boston—Music—Address to the People, by Dr Thayer, of Lancaster—Concluding Prayer, by Mr Allen, of Bolton.

We expected a particular account of the services, but it has not been received. We hear the Sermon spoken of in high terms of commendation.

The second prayer before the sermon, will no doubt strike our readers as an annovation, on the usual order of exercises on these occasions. The good effect of these exercises is much lessened by being protracted to a tedious length, and every innovation which is adapted to increase their length, should, it seems to us, be avoided.

The *profanation of prayer*, of which some well meaning, but inconsiderate men have sometimes been guilty, has often been a subject of remark. We call it the *profanation of prayer*, because we think this its most appropriate name. The true spirit of prayer is in its very nature and essence a spirit of meekness, humility, forgiveness, charity. If any thing foreign from this temper mingles in acts professedly devotional, these acts are then no longer *prayer*. They are only the prostitution of prayer,—only perhaps the sanctimonious out-breakings of spleen, or of narrow-minded enmity to whatever accords not with our wishes and prejudices, or keeps not pace with our forth-reaching zeal.

These thoughts have been called up by noticing the following singular communication, addressed by a gentlemen at Albany, to the Editors of the New York Commercial Advertiser.

"This morning [says the writer] the Rev. Mr. Alburtis opened the House by prayer. In the course of his address, he made some allusions to those who had voted against the Greek bill, and considered them *as worse than the Turks*—and several other remarks equally improper on the occasion. The tone and feeling with which it was delivered was regretted.

Mr. Hay, a member from Warren, introduced a resolution, which, on his own motion was laid on the table, in order that the Rev. gentleman might make an explanation.

Whereas, the Rev. Mr Alburtis, one of the chaplains of this house, has on two occasions endeavored improperly to influence the votes of the members thereof, by praying in express reference to a subject of legislation now under discussion, and supplicating Almighty God to make us willing to sacrifice our liberty; and whereas such prayers have a tendency, and may, if tolerated, restrain the freedom of debate and of action on this floor—

Therefore, *Resolved*, That the Rev. Mr Alburtis be requested by the Hon. the Speaker, to desist from the discussion, in his prayers as one of the chaplains of this house, of the specific subjects of legislation therein."

The rebuke contained in the resolution of Mr Hay, is well adapted to impress the Rev. Gentleman with a sense of the impropriety of his conduct.

The circumstance here related, brings fresh to our mind a small pamphlet, written a few years since with express reference to similar prayers on other occasions. It is entitled, "Remarks addressed to the conscientious of all denominations, on the subject of praying for One Another." As the remarks are of general application, the quotation of some of them, though disconnected, will not be considered inappropriate in the present case.

"There is a glaring inconsisteney in affecting to pray for men, when in our hearts we feel nothing but bitterness and jealousy towards them. It is gross hypocrisy to pray for men, when we are doing every thing in our power to injure and wrong them."

"There is nothing in which pride and self-righteousness appear so inexcusable—so awfully presumptuous—so much like insanity—as in prayer. To see a man sharing with his fellow-creatures a common frailty of nature—full of feelings and sentiments any thing but amiable—guilty in many respects and impertect in all—with nothing to hope but from the mercy of God—to see a man officious to pray for others in every point his equals, except perhaps in self-righteousness and spiritual pride—praying for them too in a tone of superiority if not of insult, as if he were safe, and as if they were apostates and reprobates—there is something in this which, if it were not shocking, would be sickening and disgusting."

"If we must bring our arrogant and supercilious feelings even to our devotions, it is plain we come to them in a much fitter temper to blaspheme than to pray."

"For a man possessing no peculiar means of information, and affording no peculiar proofs of piety and virtue to introduce into his devotions, under any circumstances, expressions of contempt, or pity, or horror for men wiser and better than himself,—we should not perhaps regard it as certain evidence that he was not sincere, nor that his general intentions were not good—but we should infer that his humility and charity came at least in a questionable shape, and were in great danger of being entirely lost.

"The influence of such prayers upon the community and upon the general interests of religion must be still more detrimental."

"It must increase the proud and overbearing spirit of those who pray; it must provoke and indeed authorize, to a certain degree, a feeling of injury and resentment on the part of those who are prayed against; and what is still worse, it must afford to the irreligious part of the community a subject of derision and triumph. It is to no purpose for those who thus pray, to pretend that such are not their intentions. Such must be the effects, and they must be strangely ignorant of human nature and the present state of society, not to know it. If our very prayers are to breathe a hostile spirit—if the people cannot listen to our devotions without having their prejucices and their animosities inflamed—if men are taught to bring their jealousies and competitions even to the altar—if those who call themselves the ministers of peace, instead of combining to promote the common cause, make use of all the means in their power to destroy each other's influence, and even make this the subject and the object of their public devotions—what can we expect, but that religion will either be disregarded or dreadfully perverted?"

New Bishoprics in India. In consequence of the intelligence of the death of Bishop Heber, a meeting of the Society for promoting Christian knowledge, (Eng.) was held in December, at which it was voted to apply to his Majesty's Ministers, and to the Directors of the East India Company to create two new "Episcopates," one for Madras, and one for Bombay, that the Ecclesiastical establishment and the Civil might correspond, and that there might be one Episcopate in each Presidency.

On the 15th December a meeting of the Church of England Missionary Society was held, at which the resolutions of the other society were unanimously adopted.

Catholic Emancipation. The Bishop of Norwich is considered by the Dissenters to be one of the most liberal and noble minded of the English prelates. The Catholic General Meeting lately presented him a vote of thanks for the part he took in relation to the Catholic question, in Parliament.

The following is a copy of the Bishop's letter in reply to the committee.

Dear Sir, The approbation of good and honorable men is the best reward which an honest man can receive on this side of the grave, for doing what he believes to be his duty. I cannot, therefore, but feel gratified by the favourable opinion entertained of me by the British Catholics. Allow me to add that I am not less gratified by the kind manner in which you convey their sentiments, and express your own. Believe me, dear Sir, Sincerely yours, &c.

N. Norwich.

Cheltenham Nov. 15, 1826.

Jesuits in France. The Monthly Repository, for February, (just received,) quotes from the New Monthly Magazine, an account of some late transactions at Amiens which have brought the Jesuits quite into disrepute. Last year the Royal Court of Amens refused to join in procession of the Jesuits, who were going to set up a cross. This year the Royal Court being convoked by the Jesuits to attend the procession of the vow of St Louis, they were led in procession, by the Abbe Juyon, one of the most artful of the Jesuits, to the very cross in the ceremony of establishing which they had refused to attend, a year before. And to complete his triumph, the Abbe, when they arrived in front of the cross, begun to deliver a speech. The Royal Court, chagrined and offended at the trick thus played upon them, and at being thus duped, have published an official document unfavorable to the Jesuits, which it is thought will prove a fatal blow to the fraternity.

ORIGINAL COMMUNICATIONS.

FOR THE CHIRSTIAN REGISTER.

Mr. Editor,—If, as is not improbable, I was mistaken in supposing that the quotation I sent you from Dr Chalmers relating to the theological views of Newton, contained an allusion to his rejection of the doctrine Trinity, I ought, in justice to this eloquent and powerful writer, to retract the insinuation which I perhaps too hastily made, and to give him credit for the very liberal and ingenuous manner in which he has spoken of the theolgy of a man whose views on some important points it is to be presumed, differed widely from his own. Many of your readers may not be aware of the fact, that this great philosopher gave his mind to theological subjects. For the benefit of such, allow me to quote the following extract from the admirable Biographical Notice prefixed to his *History of Two Notable Corruptions of Scripture*, contained in No. 4, of Sparks' Tracts.

"As his early years were spent in reading the book of nature with the scrutinizing eye of a philosopher, so his declining days carried him onward in the still nobler pursuit of unfolding the science of the moral world, and contemplating the ways of God to man. The ardour with which he measured the physical and visible heavens, was not more fervent than that with which he inquired for the truths of the spiritual and invisible. He read the scriptures, pondered their meaning, illustrated many of their darker parts, and settled down into a firm belief of their divine origin and holy import. In many respects he stood as high in the rank of theologians as of philosophers. The same power of intellect was applied with equal energy in both characters; and had not his brilliant discoveries in the former engrossed all the admiration of which the mind of man is capable, his achievements in the latter would have elevated him to a commanding station among the most able and erudite divines. A person of eminence in the church, said of him in his lifetime, that 'he was the best divine and commentator on the Bible he had ever met with." And it is a remark of Dr Chalmers, that 'we see in the theology of Newton, the very spirit and principle which gave all its stability, and all its sureness, to the philosophy of Newton.' He was deeply versed in sacred history, and had made himself master of all the external means of understanding the Scriptures."

Among his theological writings the Tract just referred to holds a distinguished place; and, since its republication by Mr Sparks, has been much read and admired by liberal Christians in this country. It is an elaborate and successful attempt to show that the famous text, 1 John, v. 7. which it seems, (see Christian Register of March 17th,) some of our orthodox brethren are not ashamed even now to employ as a proof-text, is not a part of tha Bible; or, that it was not written by the epistle in which it is now found, but was interpolated many years afterwards;—and that another famous text, (1 Tim. iii. 16,) on which *unlearned* Trinitarians principally rely in proof of the mystery of the incarnation, has been corrupted by the negligence or fraud of transcribers; and that where we now read, *God was manifest in the flesh*, we should read thus: *That which*, or *He who*, *was manifest* &c, either of which readings deprives the Trinitarian of one of the main supports of his system.*

Besides this tract Newton wrote *Observations on the Prophecies of Daniel and the Apocalypse of St John*, and several other treatises on theological subjects, which for some cause unexplained, *have not been suffered to see the light*.

"No reason," says the author of the Biographical Notice, above referred to, "has been assigned by the persons, into whose hands these papers have fallen, why they should be withheld from the public. Horsley examined them, but introduced them not into his edition of the author's works. It has been supposed, and no doubt rightly, that the opinions they express on certain doctrines in theology are not such as squared with the orthodox standard of Horsley." "Whatever may have been the cause," the writer adds, (and who will not join in the sentiment expressed?) "every fair mind must seriousously regret, that the recorded thoughts of such a man as Newton, on the important subjects of religious truth and scriptural interpretation, should be withheld from the world."

It is said by his friend Whiston, that he, (Newton,) became convinced by his study of Church history, that the doctrine of the trinity was introduced into the christian scheme *many years after the time of the apostles*. Of course he must have believed that it does not belong to the christian scheme; or in other words *that the doctrine of the trinity is not a christian doctrine*. "The tenor of Newton's writings, says the author of the Biographical Notice is in accordance with this declaration; nor do they exhibit any evidence that their author ever believed in a trinity."

What were his peculiar sentiments in relation to the person of Jesus Christ, we are not informed; nor is it very material. We know that he believed in his divine mission; or, as Dr. Chalmers expressed it, that *he saw the fact of his being an approved ambassador of God*;—and we are assured by one who knew him well, that he believed the doctrine of the trinity to be a human invention: from these data we infer, that *Newton was an Unitarian Christian*.

It may be interesting to some of your readers to be informed, that this truly great man died *just one hundred years since*, viz. on the 30th of March, 1727, then in the eighty fifth year of his age.

March 20th, 1827.

*Note. Is it probable that Trinitarians generally have a correct idea of the term *godliness* in the phrase, *Great is the mystery of godliness*? Are they not deceived by the sound, mistaking *godliness* for the *Godhead*? *Godliness*, (*eusebia*,) is the same as *piety*: so that the sentence might properly be rendered: *Great is the mystery of piety*.—I should be pleased to see a plain and popular exposition of the whole of the 16th verse, in connexion with the 15th, and agreeably to the true reading. If you can procure such from any of your correspondents, you will oblige many of your readers by publishing it in your valuable paper.

FOR THE CHRISTIAN REGISTER.

Mr. Editor—It is thought and frequently said, that the views of Unitarians are unworthy of the character of the Son of God, and that their writings tend to degrade him. I was therefore highly pleased to find, in your paper of the 3d inst. the "Creed" of an Unitarian. I hope it will remove or abate, at least, the prejudices of many who thus judge and affirm, and who are yet to learn what is the doctrine of Unitarianism in relation to Christ. I am aware it is not precisely the creed of *all*, who assume, and are not ashamed of the name;—with you I "have no doubt however, that it substantially accords with the present views of much the largest portion of Unitarians."

I would inquire whether it would not be well to publish, with or without a few prefatory remarks, the "Creed," or some one that shall "substantially accord" with it, in a form suitable for general distribution? In the present state of feeling and spirit of religious inquiry, it is thought, by *one*, that some good might be done by its circulation among a certain portion of the community, those viz. who are accustomed to hear it asserted that the Saviour is degraded if not denied by Unitarians. We know there are some, whom no system, which does not embrace the absolute divinity of Christ and the unreasonable, absurd doctrine of three persons in the Godhead, coequal and coeternal, would satisfy. Yet there are some, regarding themselves as somewhat orthodox, and, in a sense, Trinitarians perhaps, in whose minds the Creed in question, though purely Unitarian, would create but little or no alarm; others again, who, not having assumed as yet any party name would read and embrace it with a feeling of full or almost entire approbation. Then let such an exhibition of the views of many, perhaps the greatest part of "the sect that is every where spoken against," circulate among those, who are ignorant of its doctrines; let it be put into the hands of those, who, though they have no established prejudice and bear no ill will to Unitarians, still feel some slight fears, (they know not why,) lest their views of Messiah fall too low. It might be a convenient and useful thing with clergymen and others, as they often have occasion, and perhaps want not fit opportunities by circulating such tracts to impart knowledge to the ignorant and remove the fears of the timid.

It is the duty of all, friendly to the cause and interested in the progress of Unitarian Christianity, not only to meet and resist all attacks on their faith, but to remove, if possible, all obstructions to its greater prevalence. Such we conceive, are the prejudices and fears, to which we have alluded.—The christian public, it is true, are not without powerful defences and lucid expositions of the pure doctrine. Tracts have been printed and circulated, that are the productions of some of our ablest divines and scholars. These were written with a view to unfold, establish, inculcate and recommend the principles and views we as Unitarians hold. And we rejoice in the belief, that the views and opinions, we have embraced, and those tracts have maintained and defended, are truly honorable to the character of the Son of God, and to the religion he taught. Yet it is thought by the writer of these remarks that the Creed of *one* Unitarian, as given in your paper, since "it substantially accords with the present views of the largest portion of Unitarians," is calculated to expose the falsehood of the assertion of their opposers, and to remove the prejudices and fears it has created,—that their system exhibits the Saviour only as a mere man. C.

FOR THE CHRISTIAN REGISTER.

There is something peculiarly affecting in early death. When an old man dies, we feel that it is an event in unison with the natural order of things and in obedience to the wise decrees of Providence. He has lived, till the pleasures of life for him have lost their relish. The green earth, to his dim vision assumes a sombre and melancholy hue. The tender ties which once bound him to it, have one by one been dissolved. The companions of his youth and his active years—those who were once the sharers of his sympathy, are most of them gone. He looks around for them, but finds only here and there one, who, having, like himself, thus far survived the ravages of time, are waiting in patient loneliness for the period when they shall be delivered from a world, with which no ties of interest or affection connect them, and in which they regard themselves as only strangers and pilgrims. That such an one should die, is not an event to be lamented by a Christian. It is proper that the ripe sheaf should be gathered into the granary.

It is not so when the young man dies. But it is asked, why, since death must come sooner or later to all, and is to be followed by another state of being, why should it be regarded with more apprehension by the young than the old?—Why do we feel regret, when we see the bud of a beautiful flower just opening into bloom, nipped by some ungentle hand, and yet express no such feeling when the sere and withered leaf of autumn falls? It is because the flower might have gratified our senses by its beauty and its fragrance; but when autumn comes, its odour and beauty are gone, and we regret no longer its fall. Is it not so with man? In youth, his opportunities for usefulness are just commencing. His prospects and hopes of happiness are then brightest. The attachments which have been formed between himself and those in the immediate circle of his acquaintance are strongest. He has lived long enough to acquire a relish for the pleasures of life, without any disgust for its troubles and vexations. Death, at such a time, snaps with violence some of the strongest ties by which human hearts can be linked together. It is natural, then, that the old man should meet death with calmness and resignation; and that the young man, on the other hand, should regard it as the blight of all his hopes, the destruction of his most favorite plans of happiness. The friends of the one and the other are naturally affected, on the one side, with confidence in the goodness and humble submission to the will of God; and on the other with poignant regret and heart-rending affliction.

Why then, since such are our natural sentiments on the subject, do we so often find

our feelings awakened and our sympathies called forth by early death? I answer, we are to regard such an event as a warning voice to the living, from that world to which we are all rapidly hastening. We are too apt to forget the purpose for which we were placed here. We are too apt to forget that this is not our home. Some forcible admonition is needed, which will come home with power to our own bosoms. Nothing can make one more fully sensible of the shortness and uncertainty of life, than to see an esteemed companion, whose prospects were as bright, and whose chance for a long and happy life were as good as his own, cut off in the midst of his career. The mind instinctively turns with disgust at such a time, from those pleasures and pursuits whose effects terminate with the present, and reflects on its own duties and high destiny. All excessive love of pleasure and the world is repressed—the affections are chastened and purified, and the life and character are rendered more worthy of divine acceptance.

Thus, although early death is the cause of affliction to friends, yet as Christians, they are taught not to mourn as those who have no hope. They should rather be led from the failure of other hopes, to place their hope on the only sure foundation—the Rock of Ages. A. G.

FOR THE CHRISTIAN REGISTER.

Mr Editor,—Please to insert in your useful paper the following Queries.

1. Are those religious excitements, technically called *revivals of religion*, *essential* to the existence of practical piety?

2. Are such excitements promoted as much by the reading of the Bible, as by the reading of the religious publications of the day?

3. Are they produced as often by the stated services of the Lord's Day, in houses of public worship; as by conferences and Concerts of prayer, at other times and in other places?

4. Is there any scriptural authority for endeavoring to promote revivals, by engaging young and inexperienced Christians, such as the Apostle denominates *novices*, to come into religious meetings *to relate their experiences?*

5. Were *such* revivals, as are now popular, common in the days of our fore-fathers, at least before the time of Whitfield?

6. Is it *necessarily* to the discredit of a town or a Christian Society, that it has never been the scene of *such* revivals?

7. Is there *uniformly* more real religion, where religious meetings are the most numerous, and the most thronged?

Quaero.

FOR THE CHRISTIAN REGISTER.

Mr Editor,—I wish to call the attention of your readers, and the public, to a new pocket selection of hymns, just published in this city. These hymns are all on a principle, which has been a great desideratum in the community; consisting of those only, which exhibit the form of direct address to the Deity, and are of a devotional character. It has been lamented that in the best collections now in use, there are many hymns which are of such a character as to preclude many serious persons from joining in them conscientiously, and great care has been taken to exclude all of this description from the present little volume. It is not adapted in size to churches, or large congregations; but it is offered to the public, in the hope that it will be found to be of unexceptionable character, and will become useful in aiding the devotions of the domestic circle, or of private religious meetings. It may be some inducement to the well disposed, to patronize this work, to be informed, that the profits, (if any,) will be faithfully applied to an object, connected with the religious and moral improvement of the community.

LITERARY.

A change has recently been made in the discipline, and course of studies, at Brown University. After the next commencement, candidates for admission to the Freshman class will be examined in Adam's Latin and Goodrich's Greek Grammar, Virgil, Cicero, Jacob's Greek Reader, the Historical books of the New Testament, Arithmetic and Geography.

The recitations in College, with the exception of the languages, are to be entirely without book; and at the close of each term, every student will pass a thorough examination upon the studies which he shall have pursued.

The Officers are required to occupy rooms in College during study hours, and to visit the rooms of the students at least twice a day, for the purpose of exciting them to diligence and assisting them in their studies.

The officers are obliged to furnish the President with a weekly statement of the proficiency of each student under their care. From these reports, and from the daily record of absences and general conduct, a merit roll will be prepared, which, together with the college bill, will be sent to the parent or guardian of each student, by mail, at the close of the term.

A committee has been appointed with power to establish a gymnasium; and another to inquire into the expediency of introducing a course of study of the modern languages.

This system, though by no means perfect, is greatly superior to the course that has been, and now is, pursued in most of our Univerities and Colleges. The tuition has been raised to $36 per year.

Mr Eugene Cummiskey, bookseller of this city, has undertaken an American edition in octavo, of Dr John Lingard's *History of England* and has issued the first volume of that edition. The reputation of the History itself,—which we mentioned last year in terms of the warmest admiration—is so well established and widely known, that we need to say but very little on this head.—In Great Britain, it is now sought by all readers of whatever religious denomination, who desire the most accurate and impartial digest of the English annals; all the reviewers have acknowledged the general truth of the narrative and the excellence of the style; and the author has victoriously answered the charges, preferred against him in some of the journals, of religious prejudice and sinister representation. Although he is a Catholic Clergyman, his work is not designed nor requisite, either chiefly or wholly, for Catholics:—it is equally desirable, under every point of view, for every liberal inquirer.—*Nat. Gaz.*

Messrs Carey & Lea have prepared an American edition in two volumes octavo, of the "*Tales of a Voyage to the Arctic Ocean*," a new British medley of fiction and truth, so well devised and engagingly executed, that it has at once become popular at home, and can hardly fail to be so in the United States. The critics almost universally concede to it a large share of the merit which should characterize that, now most voluminous department of composition.—*Nat. Gaz.*

Paris, Feb. 8. The printing of the 6th volume of the Life of Napoleon, by Sir Walter Scott, is completed. This work will not only form seven volumes, as at first announced, but eight, and the Author will have some trouble, if the thing is possible, to restrain the history to this number of volumes.

Among the works which were in press at London in January, was a "History of the Rise and Progress of the States of North America 'till the British Revolution in 1688—by James Graham, Esq."

Kenyon College. This institution is situated in Knox County, Ohio, about six miles from Mount Vernon. It is named for Lord Kenyon, who has proved one of its best benefactors. Bishop Chase, during his late visit in England, collected $30,000 for this institution.

The Grand Duke of Tuscany. This prince is a great patron of Literature. His private Library is considered one of the most valuable in Europe. It contains upwards of 52,000 volumes, and most of them are elegantly bound.

A prospectus has been published for a daily religious paper, from which all theatrical and lottery advertisements and notices are to be excluded, entitled, the *Journal of Commerce.—N. Y. Com. Adv.*

The Statistical Table of the States of Europe, published annually by the Almanack of Gotha, has long enjoyed the esteem of the learned of all countries—that for 1827 is drawn up with increased care and correctness.

For instance, the revenue of Russia, which was estimated at only 268 millions of francs, is now stated at 338 millions—a sum exactly equal to the revenue of Austra. That of Prussia, which was stated at 247 millions, is now estimated only at 193. The sum of the revenues of these three Powers makes a total of 869 millions, and that of France is 920: thus we see, that this kingdom is not only as rich as Austria, Russia, and Prussia, together, but that it has an overplus of 51 millions, which is equal to the revenue of several Powers of the second order, such as Portugal, Sardinia, and Sweden.

England, according to the same table, will raise this year a sum of 1410 millions; but the interest of its debt being 750 millions, there will remain only 660 for the public expences; for this reason, the Budget for every branch of the public service is smaller, with a few exceptions, than that, which is allotted to the same branch by the French chambers. It appears that, on an average, the Frenchman contributes 11 per cent. of his income to the public expenditure, while the Englishman contributes 25 per cent.

FOREIGN INTELLIGENCE.

Statistics of Paris. The Globe, a Parisian Journal, gives various facts from the *Recherches Statistiques sur la Ville de Paris*, by which it appears that the consumption, and consequently the wealth of Paris, is on the increase. Each person in Paris, including all ages, consumes on the average a hectolitre and a quarter of wine, i. e. about 125 bottles yearly, and, besides this, a great quantity is consumed outside the barriers, where tiplers escape the local tax (*octroi.*)

The consumption of wine is much augmented since 1821, which is chiefly ascribed to the abundant vintages of late years. The consumption of beer seems to have declined, but in a smaller degree than the other has increased.

The consumption of brandy has increased even more rapidly than the consumption of wine, and almost in the ratio of one quarter. Comparing the two years of 1821 and 1824, in the former it was 42,851 hectolitres, in the latter 52,313—about 14 bottles a year for each individuaal.

The number of English travellers was, in 1816, 15,512; in 1820, 20,184; on an average it is 17,676. In 1824, 52,400 passports were delivered at Paris.

From the Journal Debats, Jan. 21. M. J. Arago, the principal editor of the *Kaleidoscope* Journal of Bordeaux, which is so remarkable for its independence, was condemned to be imprisoned for one month in the fort du Ha. While there he was a witness of the visit which was lately paid by the New Archbishop of Bordeau (Cheverus,) to that prison. We transcribe the following interesting account of what passed at the time, and which has been published by M. Arago, in his Journal:—

"The Apostle has said, 'Great ones of the earth, in entering prisons act as if you were prisoners yourselves.' These words of charity were also pronounced by M. de Cheverus on entering the fort du Ha, and his conduct during his long visit proved that the wisest maxims found an echo in his heart. His grace first went to the gaol; having inquired the cause of our detention, he received our explanation without any of that severity which so many others think it their duty to adopt. Shortly after, he proceeded to the infirmary, which is under the care of two generous women, sisters, whose zeal and piety have never failed. 'Your virtues have been recounted to me,' said the Archbishop; continue to fulil with the same charity, the duties which religion imposes on you, but never exceed them.'

"Thence he proceeded to the small court, where those condemned to hard labor are confined. As it rained at the moment, M. Mazeau opened his umbrella to protect the Archbishop, who was bare-headed. 'I thank you,' said his Grace, 'I may well wet my hair, when the feet of these unfortunaates, loaded with fetters, have not sufficient strength to free themselves from the wet which consumes them. And you,' turning to the prisoners, 'have you any favour to ask, I pray? If you dare not ask to-day, send for me to-morrow, or every day—I will come, for I am your brother." Having addressed a paternal exhortation, in the chapel, to all the prisoners, he proceeded to another quarter, where he found the soldiers confined in an obscure dungeon. His grace requested that pardon might be extended to them, if possible; they have since been set at liberty. In the office of the gaol he found a prisoner whom he had seen in America. Having learned the cause of his detention, he presented his hand to the unfortunate man, who then prayed his intercession. The prisoner, perceiving the meaning of the Archbishop, was about to express his gratitude in the warmest manner, but a generous motion repressed it. If we have been thus particular in our relation of what we have heard, we shall not be silent as to what the Archbishop said in a low voice, and which we could not hear, to some of the prisoners, and particularly those in the hospital. "Innumerable benedictions accompanied him on his departure."—*L'Ami de la Charte.*

The thirty three miles between Liverpool and Manchester are performed by coaches in two hours and three quarters. Half a minute is allowed for changing horses, at which eight persons are employed, four to remove the horses, and four to place fresh horses to the coach.

Leeds Mercury.

French Clergy. The gifts made to the clergy of France between 1802 and 1822, are 384 houses, 1077 pieces of ground, 309 hectares of land, and 29 libraries, besides which there have been restored to them 56 churches, 37 chapels and abbeys, 3 convents, and 174 parsonage houses. From this statement it is concluded, that one inhabitant out of 6000 bequeaths the whole or part of his property to the clergy. The revenue of the church, previous to the revolution, is estimated at seventy or eighty millions.

Lucerne is one of the most powerful and zealous Catholic Cantons in Switzerland. The great Council of this Canton has confirmed by a vote of 52 to 29, the permission previously granted for the introduction of the Protestant form of worship.

According to the latest advices from Jerusalem, the Janissaries there were in a state of insurrection, and the place was closely blockaded.

DOMESTIC INTELLIGENCE.

The Greeks. The brig Tontine was to sail from Philadelphia on Saturday with a cargo of "provisions, clothing, and medicines, for the relief of the old men the women and the children of the heroic Greeks, suffering under a destitution of the necessaries of life through the ravages and desolations of a ferocious enemy." The amount of subscriptions received at Philadelphia was 15,531—additional sums were collecting on a liberal scale in the interior counties and towns of the State, and the Philadelphia committee expect to be able to despatch another cargo by the 1st of May.

The sum received in this city for the Greeks, amounts to $6,500.

The sum of 104 dollars 20 cents was yesterday contributed at the South Church in this town, (Rev. Mr. Emerson's) for the relief of the suffering inhabitants of Greece.—*Salem Register.*

The ship Chancellor, which sailed a short time since from New York with clothing and provisions for the Greeks, has put back in distress; after being out a few days she experienced a heavy gale, during which she was struck by a tremendous sea, which swept the deck of almost every thing moveable, including boats, camboose, water-casks, &c. She can however be refitted for sea in a few days.

Gov. Lincoln has been nominated for re-election, in most of the counties we have heard from. Mr Jarvis, the present speaker of the House, has been nominated for the office of Governor, at Conventions held in Boston and Charlestown by those in favor of the Warren Free Bridge, but has declined.

The First Church in Lynn. The workmen are employed in taking to pieces this ancient structure, in order to its removal from the common.—This house was built in the year 1682, and we believe is the oldest meeting-house in the State.—The frame of the building, and most of the wood work, is entirely of oak, and is now in perfect preservation, as far as we have seen. The pews also, were built of oak; but a few, of late years had been taken down and replaced with those of modern fashion. To the curious, a peep at the architecture and timber work in this building will be found worth the trouble of a visit. We hope that some one will furnish the public with a history and description of this house; as it would be a valuable and interesting article.

We are informed that the Society who usually worshipped there will occupy the academy until their new house is finished.—*Lynn Mir.*

Salem, March 26. The supercargo, chief officer and three of the people lately belonging to the ship Beverly, burnt at sea on the 18th Nov. last, have arrived in the Shawmut at this port.—The launch and whale boat, with 18 of the ship's company, arrived at Acaraca, on the North coast of Brazil on the 2d of December last, after being in the boats 14 days. They remained at Acaraca 30 days before they could procure a passage to Maranham, where they arrived on the 5th Jan.—During their stay at Acaraca they received every attention, that humanity could dictate, from Virgil Stephens Lyne, Esq. an English gentleman, and from Senor Domingo Jose Vicira, a Portuguese gentleman of Ceara. Without the interference of these two gentlemen, the Beverly's crew would have been very uncomfortable, as the inhabitants on the first arrival of the boats supposed them to be pirates, and were disposed at first to treat them as such.

The cook died on the 20th November from seven burns when the ship took fire.—Wm Phillips, a Boston lad, was killed by a shark the day of their arrival at Maranham, while in the water bathing. The rest of the officers, passengers and crew have all arrived safe at Maranham, and most of them taken passage from thence to the United States.—*Reg.*

A disastrous fire occurred at Baltimore on the morning of the 18th instant: by which two lives were lost, and two three story brick houses, together with the principal part of their contents destroyed. The names of the persons killed were Abraham Knap and Samuel Rankin.

The boiler of the steamboat Oliver Ellsworth which plies between New York and Hartford, burst on the evening of the 22d inst. about seven miles from Saybrook on her passage to New York. Seven of the passengers and three of the crew were scalded. One of the latter named Andrews died in a few hours after the accident.

One of the passengers, Mr Stephen Lockwood, of the firm of B. Tiffany, & Co. New York, was so badly scalded that he survived the accident but about 48 hours.

The subscription books of the Baltimore and Ohio Railroad, (mentioned in our last,) opened on the 20th inst. and in less than four hours upwards of 13,500 shares were taken up. The length of the Route is about 300 miles. Capitol stock $3,000,000. Shares $100

Nearly every occurrence at Washington is now carefully noted in the papers of Paris and London. Our country is evidently appreciated as an important nation by the great powers of Europe—and all her steps are watched and noted. She will be more than ever the subject of intrigue, and attempts to influence. Her weight in any scale of the European Royal Parties, will be coveted—while they might rejoice at any blunders or quarrels, which they could use to disparage her to their people—and to keep their pretence that men are their own worst enemies, and cannot govern themselves.—*Pall.*

Another Bubble Burst. The papers of last evening give accounts of an exposure in this city of a late attempt to impose upon the credulity of the public—and to swindle. A Mr Baxter pretended to have invented a "self-moving water-wheel."—It was constructed with sufficient ingenuity to deceive many persons, and had inspired so much confidence that a company was formed, the shares of which sold out rapidly and advanced in a few days from a small sum to $1000 per share. On Thursday evening several of those interested were desirous of examining the machine, and after being detained several hours in front of the building, resolved upon breaking into it. This they accordingly did, and upon tearing up the floor under the machine, found a cavity large enough for two men to turn cranks. The whole business was thereby found to be a second Redhæffer affair—the honest contriver of which was yesterday morning apprehended—though not without much difficulty and strict searching—and carried to the Police Office.—*N. Y. Gaz.*

The Christian Advocate, is a Religious Newspaper, published under the patronage of the General Methodist Conference of the United States. In this paper the letters received weekly at the Methodist Bookroom, in New York, are acknowledged by name. The number of letters received during the week ending March 21st was one hundred and thirty seven.

A fracas took place at Richmond, Va, on the 19th inst. between Messrs Parkhill and Smithers, which arose from some remarks made by the former. Mr Smithers, after being struck to the ground, had his throat cut in a shocking manner by Parkhill, who immediately afterwards mounted his horse and made his escape. It is doubtful whether Mr Smithers will survive.

The excitement caused by the "*abduction*" of Morgan does not appear to have abated. The papers from the western part of New York are crowded with letters and, with reports of meetings and resolutions on this subject. The two following were passed at Pultney Steuben county:

"*Resolved*, That we will not hear any Freemason preach, unless said preacher shall refuse to meet with any lodge of Freemasons, and shall openly and boldly declare that the institution of Masonry is a bad institution."

"*Resolved*, That we will use our influence against the circulation of all newspapers, the editors of which endeavour to deceive the public with regard to the Morgan outrage, or refuse to publish the facts relative to the same, or the proceedings of public meetings."

The last resolution, says the Ontario Repository, is a direct attack on the freedom of the Press. The language is: if printers refuse to publish what *we* deem proper, we will do them all the injury that lies in our power.—Such attempts to overawe the public journals, should be met with a becoming spirit, and the authors held up for the *finger of scorn to point at.*

By a recent report of the Grand Jury, in Monroe county, it seems that no further discovery has been made in this affair.

Gov. Clinton, on the 19th inst. issued another proclamation, offering a reward of $1000 for the discovery of Morgan, if alive, and if murdered, $2000 for the discovery of the offenders—also, promising a free pardon to any accomplice, who shall make a full discovery of the persons engaged in the transaction.

Ordinations. The Rev. Caleb Green, was ordained over the Baptist Church and Society, in Dighton on Wednesday, the 7th inst.

In Vernon, Ct. Feb. 4, as pastor of the Baptist church. Rev. Russel Jennings. The church was constituted on the same day. Sermon by Rev. F. Whitman, Middletown.

Rev. George R. Rudd. was ordained and installed pastor over the second Presbyterian church in Scipio, N. Y. on the 21t ult.

The dedication of the new church, in Newburyport, of which the Rev. Mr Dimmick is pastor took place on the 20th inst.

To Correspondents. The communication of P. was received too late for insertion this week. It will appear in our next. We will thank him to send us a different signature, if agreeable, as we have another correspondent who writes under this signature.

"Aqua Homo" will be inserted soon.

"Reformer" is received.

MARRIAGES.

In this city, Mr Alexander Lincoln, to Miss Deborah L. Revere.

In Taunton, Capt. John Presbury, to Miss Ruth Soper.

In Sandwich, Mr. Lathrop Davis, to Miss Elizabeth N. Freeman.

In Northampton, Mr T. Payson Williston, to Miss Cecilia Lyman.

In Andover, Dr Jonas Underwood, to Miss Sarah Stevens.

DEATHS.

In South Boston, Benjamin Hale, youngest son of the Rev. Prince Hawes.

In Roxbury, on Thursday morning, Miss Anna Williams, aged LXXXVIII. In the bloom of youth, she was visited with severe sickness, from which she never entirely recovered. For more than 70 years she was afflicted with great bodily indisposition and debility. With pain and distress she was familiar, and apparently, in deaths oft. But it is not her sufferings only, that her relatives and friends, of whom she had many, now remember. They reflect with pleasure on her early piety, christian profession, and character; on her taste for reading which beguiled her wearisome hours, her retentive memory and discreet and intelligent conversation; on the interest she took in the welfare of all with whom she was connected; on the patience and fortitude she manifested under her uncommon trials; and on the entire resignation, christian faith and hope with which in the full exercise of her reason, she met and welcomed the last enemy.

In Milton, Mr Moses Vose, aged 84.

In Hingham, Mrs Lydia Whiton, aged 86, widow of the late Elijah W. sen.

In Bridgewater, Daniel Crane, Esq. aged 51.

In Augusta, Me. Col. Samuel Howard, aged 57.

In Trenton, N. J. Rev. Burgis Allison, D. D. in the 74 year of his age.

On the 12th inst. at Bowman Creek, N. Y. the Rev. Cyrus Downs, in the 34th year of his age, Pastor of the Presbyterian church and congregation in that place.

At Philadelphia, Col. Gideon Fairman, Engraver, aged 51.

ORIGINAL BOOKS FOR CHILDREN.

BOWLES & DEARBORN, 72 Washington-street, have just commenced the publication of a series of Original Books for Children of all ages, intended particularly as rewards for Sunday and other Schools. For this purpose they have engaged the services of several writers, already favourably known to the public. These Books are printed in uniform style, with engravings, and paged in such a manner as to be bound together in small volumes at any future period.

They have just published—

The Confession;
The Four Apples;
The Advantages of a Good Resolution.

Now in press, and will be ready for sale in a few days—

The Botanical Garden;
The Child who took what did not belong to her;
John Williams, by the author of Evening Hours;
Anna Ross, abridged by do. do.

Several others are in preparation and will be published as occasion may require. The whole will be sold wholesale and retail, at low prices.

☞B. & D. intend keeping a great variety of Books for Children—particularly such as are suitable for Libraries for Sunday and other Schools—which they will furnish on liberal terms. march 31

SUNDAY SCHOOL BOOKS AND PRESENTS.

A VARIETY of Books suitable for Sunday School Presents, may be obtained at the office of the Christian Register. F17.

BENEDICT'S CONFERENCE HYMNS.

JUST received and for sale by *LINCOLN & EDMANDS*, 59, Washington-street,

A new edition of Conference Hymns for social worship, selected and original, by David Bendict, A. M.

☞This 6th edition of the works has been greatly improved by the addition of many valuable hymns, a number of which are original, and well suited to enrich the book. The whole is arranged under distinct and appropriate heads. march 31

FEMALE EDUCATION, Boston.

THE Summer Term in the Literary Seminary, back of St Pauls, Common Street, will commence, the first Monday in April.

PRICE OF TUITION.

Common branches, $12 per quarter. Natural Philosophy, Astronomy, Chemistry, Natural History, Moral and Intellectual Philosophy, Latin, French, and Drawing, $18 per quarter. No deduction for loss of time.

☞French is taught by Mr Berteau—Drawing in both Water and Oil Colors by Miss Ross.

BOOKS USED.

Walker's Dictionary; Grimshaw's Etymology; Juvenile Companion; Biblical Reader; Historical Reader; Classical Reader; Murray's Grammar and Exercises; Woodbridge's Geography; Willard's and Woodbridge's Universal do.; Blair's Outline of Ancient History; Grimshaw's Histories of Greece, Rome, England, and the United States; Blair's Lectures on Rhetoric; Dabol's and Colburn's Arithmetic; Hedges Logic; Conversations on Natural Philosophy; Wilkin's Astronomy; Parkhurst's Moral Philosophy; Conversations on Chemistry; Smellie's Philosophy of Natural History; Cornstock's Mineralogy; Euclid's Elements; and Upham's Text Book in Intellectual Philosophy. J. L. BLAKE.

Boston, 28th March, 1827.

PUPIL'S ARITHMETICK.

FOR SALE by *LINCOLN & EDMANDS*, No. 59 Washington Street,—The Pupil's Arithmetick, whereby the practical use of figures is demonstrated in a series of original questions, adapted to the capacities of youth. By Seth Davis, Teacher of Youth in Newton. Price 40 cents.

Extract from the Preface.

"It has been the design of the Author, so to arrange the questions in the following pages, as to lead the scholar, step by step, from the most simple questions in Addition, to those which embrace the combination of all cardinal rules. Many of the questions, it is hoped, will excite the attention of the pupil independent of performing the necessary operation required to obtain the answer. There are no answers given to any of the questions, as the long experience of the Author has fully convinced him, that it is attended with manifest disadvantages to the pupils in acquiring the practical use of figures. The arrangement of the work is such, as may be taught in classes to advantage by larger scholars when inconvenient for the preceptor to give his personal attention; and it is hoped, that instead of being a task, master and pupil will find mutual pleasure in pursuing the method here adopted."

☞A copy of this new work will be furnished gratuitously at Lincoln & Edmands', to any Instructer or School Committee who may wish to examine it. march 31.

AGENTS of the American Unitarian Association, of whom the Tracts of the Association may be had.

Massachusetts Jonathan A. Saxon, *Greenfield*; James R. Buffum, *Salem*; John Stacy, *Concord*; David Andrews, *Hingham*; Caleb Gilt, do; Allen Danforth, *Plymouth*; Henry Gray Thacher, *Yarmouth*; Clarendon Harris, *Worcester*; Cephas Clapp, *Northampton*; Elisha Edwards, *Springfield*; James Brown, *Cambridge*; Geo. Copeland, *Brewester*; William Howe, *New Bedford*; David Marshall, *Waltham*; Alpheus Richardson, *Groton*; Joseph Davis, Jr, *Northboro*; Sylvester Procter, *Danvers*; Rev. Seth Alden, *Marlboro*; H. & G. Carter, *Lancaster*; Rev. T. F. Rogers, *Bernardston*; Otis Bailey, *Chelmsford*; Daniel J. Tenney, *Lexington*; Thomas Billings, *Lowell.*

New Hampshire. Jacob B. Moore, *Concord*; John W. Foster, *Portsmouth*; John Prentiss, *Keene*; Sam. C. Stevens, *Dover*; Steven Abbot, *Wilton.*

Vermont. Rev. George G. Ingersoll, *Burlington.*

Maine. Glazier & Co. *Hallowell*; Ethan Earle, *Brunswick*; E. F. Morrill, *Belfast*; Putman & Blake, *Saco*; Pearson, Little & Robinson, *Portland.*

Connecicut. Rev. Samuel J. May, *Brooklyn*;

New York. Charles S. Francis, *New York*; Rev. Barnabas Bates, *New York*; Elder David Millard, *West Bloomfield.*

Pennsylvania. James Kay, *Philadelphia.*

District of Columbia. Bartow & Brannan, *Washington.*

Maryland. William G. Appleton, *Baltimore.*

South Cyrolina. Hurlbut & Lloyd, *Charleston.* m 31.

THE TWO BIRTH DAYS.

JUST Published at 81 Washington Street, THE TWO BIRTH DAYS, a Moral Tale; by the author of the Factory Girl, James Talbot, The Badge, &c. D2 istft

FOR Sale at this office, also by Messrs Hilliard, Gray, and Co. and by Messrs Richardson and Lord. "Brooks' Prayers," Price 37 1-2 cents.

SELECT HYMNS.

JUST published, at this office, a selection of HYMNS for Public Worship, from various authors, in Metres not found in Watts' Book of Psalms or Hymns, and on Subjects and Occasions not noticed in that work;—with a few on various subjects and different metres. Designed to be used in connexion with, and as a supplement to Watts'. [72 pages, stitched—92 hymns.] A cheap work of this kind has been long wanted, in Societies where Watts' hymns have been long used, and where, from the expense attending it, a change has not been made. In this collection all the metres contained in the modern collections of music have been introduced.

Price, $10 per. 100, to Societies. F17

MR. FULLER'S ADDRESS.

THE Address of Hon. Timothy Fuller, before the Massachusetts Peace Society, is this day published at the Christian Register Office, 81 Washington Street; and is for sale by the booksellers generally. M10.

HALL'S POLEMICAL AND OTHER MISCELLANIES,

JUST received and for sale by *LINCOLN & EDMANDS*, Polemical and other Miscellanies, consisting of articles originally inserted in the London Eclectic Review; and an Apology for the liberty of the Press. By Robert Hall, A. M. M 24

ATHENEUM.

JUST published by John Cotton, (*Corner of Washington and Franklin-streets, the ATHENEUM*; or Spirit of the ENGLISH MAGAZINES. For March 15, 1827.

PROGRESS OF CHRISTIAN TRUTH.

Causes of the Slow Progress of Christian Truth; A Discourse delivered before the Western Unitarian Society in the Conigree meeting-house, Trowbridge, Wilts, (England.) By Robert Aspland. For sale by BOWLES & DEARBORN, 72 Washington-street. March 17.

POETRY.

FOR THE CHRISTIAN REGISTER.

Stanzas composed for a young Lady's Album.

When space was an Album, the Omnipotent hand
Wrote being and life and intelligence there;
Then bright things arose, and the sparkling and grand;
But nought in creation like woman was fair.

Then time was an Album, and on its blank page,
These ages were stamp'd in succession to roll;
And rolling, at length, they have brought this fair age,
When knowledge and virtue have ripened the soul.

There's an Album in life—where our changes are penned,
Both the pleasures that bless us, and sorrows that pain;
And O! that an Album to thee, my young friend,
The space mark'd for sorrows, may ever remain.

Your heart is an Album; though many a line,
With your close written virtues, e'en now may appear;
Yet others succeeding, still brighter may shine,
Till the blank is all filled, and perfection is here.

There's an Album in heaven—and to that is transferred,
Every image of earth, that for heaven is meet,
And trac'd by a finger that never has erred:
O! when shall those leaves, be with virtues replete!

D....

EDUCATION.

[In the Register of March 17, p. 44, we inserted an article from the Journal of Education, on the *intellectual department of maternal instruction*. The following valuable hints are from the same work, No. 15, p. 166.]

"SUGGESTIONS TO PARENTS. A mother who begins to feel that her child is now 'old enough to be taught,' is too apt to imagine that teaching consists in the irksome task of conning letters. This is a grievous mistake: the tender mind which the anxious mother is endeavoring to instruct, has as yet received no preparation for the close and steady effort of attention, which is necessary to discriminate between the minute and perplexing details, which distinguish one letter from another. The transition, moreover, is too sudden, from the joyous world of *feeling*, within and without, to that of arbitrary signs, and mechanical abstraction, and dull, unmeaning, disgusting repetition. And even after the great struggle for the recompense of a plum, or an approving pat, or even the richer reward of a parent's smile;—still the suppressed breath, and the occasional long drawn sigh, or the languid yawn, tell the mother, if she listens intelligently to the voice of nature, pleading in such language, that her efforts, though made in the truest spirit of kindness, are not rightly directed: that they are doing violence to the great principles of action and enjoyment, which the Father of spirits has implanted in the infant bosom.

"'But what am I to do?' cries the mother. 'Is my darling to grow up a blockhead or a brute; because he does not like to learn his letters? And because mental labor is irksome is it therefore to be evaded?' Were I an anatomist, I could, I believe, quash such questions for ever by showing the affectionate but misguided parent, how much she was injuring her child, by quelling the activity of all his animal functions, with the fatal languor arising from premature application, preparing him for a life of suffering and inefficiency through debility or disease. But could I succeed in detecting the subtle movements of thought and feeling, and unravel the mysterious connexion between mind and body, I would exhibit to the eye of the mother, the irreparable injury done to the intellect by forced application,—the dullness of attention, the feebleness of memory, entailed by unmeaning and wearisome efforts wasted on objects which can excite no sensation but what is repulsive. Could I furnish the mother with this intuitive evidence that she is actually impairing rather than improving the intellect of her child, I should need the aid of no train of argument to convince her, that, if she has already incurred the expense of an alphabet, the very best use she can make of it, is to lay it up safe on the shelf, there to lie, till she has, by a proper course of training, *prepared* the mind of her child for the task of learning it.

"Let the mother consider this matter a little. Let her observe the rich gifts which the great Author of being has conferred on her child: an eye which can embrace worlds and systems, or detect the form of the atom dancing in the sunbeam, and which, even now, in this early stage of existence, can read something of the varied beauties and glories and wonders of creation; an ear which can detect the nicest of the endless variations of the human voice, and drink in the instructions of maternal love, by which to elevate and purify the immortal part.—What has the mother done *with* these great instruments of instruction?—what has she done *for* them?—what does she *mean* to do? Are these noble capacities to lie neglected, while they are so infinitely capable of improvement? Can a mother's ingenuity devise no means of turning these to account in the business of early culture? Are there no means by which instruction may be made to pour itself in through these natural channels, in a natural and pleasing stream?—And then the ever buoyant, ever busy spirit within, so ready to obey the impulse of the senses, so eager after enjoyment, so curious, so inquisitive, so susceptible of every impression, so delighted with every new accession to its activity and its enjoyment. Can nothing be done but bind it down to the heartless exhausting task of poring over a collection of unmeaning marks till each has left its unwelcome impress on the chafed and worn out mind?

"What would be the harm of leaving reading to a later stage of education than it now is? Might not the mother be usefully and successfully employed in teaching her child *to think*, for at least a given time before attempting to teach him to read? Pestalozzi's method with the various modifications and improvements it has received from other writers on education, might here be usefully employed. But I wish to be perfectly understood. The mere mention of Pestalozzi's name will not, I hope, be taken as an intimation that I mean to advocate all his schemes. Indeed, to confess the truth, I cannot flatter myself that I am acquainted with all his views. My wish is merely to give that individual the credit to which he is entitled, of being the first in modern times to apply this method of instruction to the young. Names, however, are of no consequence, in what is self-evident or admits of demonstration.

"Since this article was begun, I have received a copy of a very interesting work, which simplifies the process of teaching the art of reading, and apparently with much success. The following is the title of the book. 'The Pestallozzian Primer, or First Step in teaching Children the Art of Reading and Thinking. By John M. Keagy, M. D. Harrisburg, Penn. 1827. This book I would earnestly recommend to mothers, for its useful and entertaining lessons in thinking. A more simple method of teaching reading would still be desirable.

"At present, my chief object is to attract the attention of mothers to a kind of exercise which is mentioned in the Hints to Parents, and of which the work of Dr Keagy gives some specimens. The exercise to which I allude consists in directing the attention of children to the size, shape, color, weight, number, origin, and uses of external objects—so as, in fact, to convert every article in the nursery room, in the streets or in the fields, into a rallying point for pleasing and useful thoughts. All this is done without any formality, and in a perfectly natural and unpretending way, through the medium of interesting questions. The corporeal exercise of lifting, carrying, or handling the objects—when it is practicable—is also added, so as to give at once healthful activity to body and mind. Instruction communicated in this way, is always received with delight. It coincides, too, with the active propensities of the minds of children, and inspires habits of attention and reflection; which after all, are the main springs of improvement, whether intellectual or moral.

"When the proper objects cannot be procured, models of them will be useful; and when the latter are not to be had, pictures should be used.—In this way, a child may receive much instruction of a useful kind, at the age of from two to five years; and a child thus taught, though perhaps still unable to *read*, may be well acquainted with many important *facts* in natural philosophy, natural history, geography, and other useful sciences. This species of instruction forms the proper preparatory discipline for the task of learning to read, or may, in fact, to a considerable extent, be combined with it; as shall be afterwards mentioned."

NARRATIVE.

[From the Juvenile Miscellany.]

ADVENTURES OF A BELL.

The first sound I ever uttered was at a bell-foundry in Paris, in the year 1700. My tones were pronounced to be rather feeble; and though they had some pretensions to melody, I was not likely to obtain an establishment in that noisy city. Many, who came to purchase, admired my small neat appearance—but their good opinion of me was always lowered, the moment I spoke. At last, a priest came to enquire for a bell, and I was shown to him. He belonged to the order of Jesuits; and he had very large stories to tell concerning America. He said that the English were trying to get all those colonies into their own possession; but that the French were determined to outwit them—and had for that purpose, sent missionaries among the savages. He stated that Sebastian Ralle, a learned priest, of his own order, had built up the Catholic church, among the Abnakis Indians; and boasted that every sanup, and papoos among them, knew how to cross himself and repeat his prayers. To his church of the wilderness I was destined to go. I crossed the wide ocean in profound and melancholy silence, and did not even look upon the light, until I reached the American forest. I was landed at Warramontogus; and from thence, the Indians carried me to Norridgewock, on boughs of trees. I did not like the idea of coming to the new world; but, I must in justice, say, that there are few lovelier landscapes, than the one I looked down upon from the summit of Sebastian Ralle's rude and retired church. Two sloping, verdant hills defended me from the piercing, cold winds of the great northern lakes; the river trickled along its sandy bed, and the wigwams of the Norridgewocks clustered around the church, like bees around their queen-cell. Then it was a gladsome sight, to see the little Indian boys, bow in hand, chasing the squirrels, and bringing down birds from the tall hemlocks. I have often seen these hardy urchins, throw themselves down, after the hurry of their voluntary chase, and sleep sweetly, upon the hard earth, with a stone for a pillow, and the cold air for a blanket. Early every morning, I called the tribe to prayer. The church lighted with pale green, bayberry wax candles—the warriors with tattooed faces, and wide wampum belts—and the women with feathers, and shells, and gaudy colored beads, made a singular appearance. It was, indeed, a strange, and interesting sight, to see these red children of the woods, kneeling before the altar of that renowned church, which took its name from mighty Rome, and which, for centuries, governed all the kings of Europe. Some said this pompous religion did them harm, and some that it did them good. How the Norridgewocks conducted, when they were far away from the church, I know not. The English settlers six miles farther down the Kennebec, said they were malicious, blood-thirsty dogs; but I am sure they did many good things. In one of their battles, for instance, they took a little English boy prisoner—they brought him home to the priest; and not a child among them was better treated.

The fact is, the English troubled them, and did them much wrong. They broke the promises they made, and took away their lands, without paying for them. The Indians were a generous people, when well treated; but fierce and bloody when abused. One night after some dispute about their lands, they met around what they called "a council fire," and swore a terrible revenge upon the white men. Their design was to steal upon the inhabitants of Norridgewock, Waterville, Augusta and Hallowell and murder them all in their sleep.

But the Indians, implacable as they are in their hatred, are remarkable for gratitude. There was one old squaw, whose drowning grandson had been saved by an Englishman, and she resolved that the white men should not perish. While her tribe were all sleeping, she secretly found her way to the English settlement, and told them that the Indians would be upon them, in four days.—There was not a moment to be lost. Swiftly as their means would allow, word was sent to all the villages on the Keanebec.—As the terrible news passed rapidly on, men shouldered their arms, and hurried to unite all their forces.

At length, arrived the morning of that day, on which the Norridgewocks had intended to prepare for their bloody work. The dim, morning twilight had scarcely appeared, when I rang forth my sweetest tones, to call them to early mass. In ten minutes the church was filled—and fathers, mothers, and babes were collected around the altar. Suddenly the English rushed in, sword in hand. I heard them call out to each other, "Save the French priest!"—"Save the English boy." For a while, there were horrid shrieks and screams, and then all were silent. In one hour, not even a babe of that happy settlement was left alive. The boats had all been scuttled, and those who attempted to escape in them, sunk to the bottom of the river. Those who remained in the church were destitute of weapons, and could make no defence. Sebastian Balle, and the English boy, were found dead in his wigwarm, whither they had fled for arms. Some said the priest killed himself and the boy, when he found it was impossible to escape from the English; but obscurity rests on this part of the story. The white men excused this horrible transaction, by saying that they must either kill or be killed. Perhaps it was so; but I wish the history of New England had not this blood-red stain upon it.

After the struggle was over, the English fired the wigwams. The flames reached the church; and I was soon regaled with columns of smoke, more dense than ever rose from the cedar and frankincence burned before the altar. I felt my support sinking beneath me, and by and by I came down with a thundering violence, which almost cracked me in twain. The ashes of the church covered me from view; and when they came to bury the dead, they accidentally threw the dirt over me.

For years I led a quiet, hermit's life;—hearing nothing but the hootings of the owls, and the distant shouts of the hunters. Various wild animals, such as the beaver, the moose, and the squirrel, were my sole visitants. One of these last mentioned little animals, trotting over my grave with a mouthful of acorns, chanced to drop one there. It took root, grew to a great tree, and fairly tied me up with its fibres. Here I lay forgotten, nearly ninety years—when the great gale in September, 1815, tore the oak up by the roots, and discovered my hiding place Some farmers who came to plant Indian Old Point, (as it was then called,) with corn, found me. I was immediately carried down to the English settlement, which had taken the name of the murdered tribe.

Bless me! what a change had taken place there, during my long sleep! Instead of a few miserable log-houses, there was a pretty, genteel village. The inhabitants had taken to themselves the name of Americans, and built for themselves a church, a gaol, and a county house. Into this last building, I heard them say, the honorable court had for years been drummed. This was thought a great indignity, and it was resolved, that I should try my long neglected art of speaking. Whether a tongue consecrated to the service of the church, did very well for the bar, I will not say. Perhaps old age had made it a little weak and trembling. At any event, the lawyers thought I had not the clear, loud sound of modern metal—so I was dismissed from my post. Some antiquarians from Brunswick, saw and begged for me. I was, accordingly, presented to Bowdoin College; and if the curious have a wish to see me, they will find me comfortably established in the museum.*

* The bell tells the same facts that the old inhabitants of Norridgewock relate: the grateful squaw is said to have joined a Canadian tribe, and lived and died in peace. A Dictionary, in the hand writing of Sebastian Ralle, is in the library of Harvard University.

[A gentleman of this town has a small trunk or box which contained the private papers of Ralle, and was taken in the expedition above alluded to. It is covered with brass, and has a number of secret compartments, the way to open which is not easily discovered. It contained letters from Vaudreuil, governor of Canada, directed to Ralle, instructing him to excite the Indians to attack and destroy the English settlements on the Kennebec.]—ED. KEN. JOUR.

MISCELLANY.

[From the Visitor & Telegraph]

The following is a copy of an original letter addressed to a man of amiable manners, who from his social habits, began to be fond of the intoxicating draught.—Its publication may be "a word in season," to *some one*, similarly situated, and thus subserve the cause of humanity and religion.

A. B.

DEAR SIR,—To point out the fault of another, and plainly and faithfully tell him of it, is a test of regard of no ordinary stamp. To do it, is little less painful to the reprover, than to the reproved. The result, however, may be grateful to both; giving to the one, proof of tried friendship, and an opportunity of amendment, and yielding to the other, the conscious gratification of having performed his duty, and perhaps the joy of having reclaimed the man he loves.

Your fault may exist in my apprehension only: but if it does exist, its consequences to you, and to your family are of tremendous import. Your declining health, and above all, your breath, tainted with, and rendered offensive by the fumes of ardent spirits, make me fear, and greatly fear, that you are rapidly approaching the gulf of intemperance. Let your conscience, my friend, answer the question, and fairly answer it—Is IT so? and if it is—if you are sensible that you are within the reach, or even approaching, the sweeping current—if not for your own, yet for the sake of your wife and children make a mighty effort to regain the shore. The struggle may be hard, yet it is for more than life—it is for your wife, for your children, for your character. One determined, magnanimous, *present* effort, and wife, children, reputation—all are safe. Indecision, or delay sweeps wife and children into an abyss of wretchedness, and your good name to an inglorious grave. I urge not considerations of an hereafter. You have the Bible in your hands, and if you will not listen to its solemn warnings, to its awful threatenings, and to the terrible doom denounced by it, on the intemperate, you will not listen to any thing that I can urge. But Oh! my friend, listen to my "warning voice." Dash the Circean cup from your lips—burst the manacles which bind you. Be a free man—and once more stand forth a Being "redeemed, emancipated and disenthralled" from the vilest bondage.

I have done. Should what I have written accomplish what I wish, I shall bless God that I have been instrumental in snatching a fellow being, and a friend, from hopeless ruin. Should it fail, which may God forbid, still, I shall have the mournful consolation to feel that I have discharged my duty, and that my "skirts are clear of your blood." I am, dear L.,

In truth, your friend, N. B.

REFLECTIONS ON THE STATE OF MARRIAGE, BY A MARRIED MAN. The leading features in the character of a good woman, are mildness, complaisance, and equanimity of temper The man, if he be a worthy and provident husband, is immersed in a thousand cares. His mind is agitated, his memory loaded, and his body fatigued. He retires from the bustle of the world, chagrined, perhaps, by disappointment, angry at indolent or perfidious people, and terrified lest his unavoidable connexions with such people should make him perfidious himself. Is this the time for the wife of his bosom, his dearest and most intimate friend, to add to his vexations, to increase the fever of an overburthened mind, by a contentious tongue, or a discontented brow? Business, in its most prosperous state, is full of anxiety, and turmoil. O, how dear to the memory of a man is the wife who uses gentle expressions, and who makes her lap soft to receive and hush his cares to rest. There is not in nature so fascinating an object as a faithful, tender and affectionate wife.

JUDGMENT AND GENIUS. The great examples of Bacon, of Milton, of Newton, of Locke, and of others, happen to be directly against the popular inference, that a certain wildness of eccentricity and thoughtlessness of conduct, are the necessary accompaniments of talent, and the sure indications of genius. Because some have united these extravagancies with great demonstrations of talent, as a Rosseau, a Chatterton, a Savage, a Burns, a Byron, others, find it less difficult to be eccentric, than to be brilliant have therefore adopted the one, in the hope that the world would give them credit for the other. But the greatest genius is never so great, as when it is chastised and subdued by the highest reason; it is from a combination, like that of Bucephalus, reined in by Alexander, that the most powerful efforts have been produced. And be it remembered that minds of the very highest order, who have given an unrestrained course to their caprice, and to their passions, would have been so much higher, by subduing them; and that so far from presuming that the world would give them credit for talent, on the score of their aberrations and their extravagancies, all that they dared hope or expect has been, that the world would pardon and overlook those extravagancies, on account of the various and manifold proofs they were constantly exhibiting of superior acquirement and inspiration. We might also add, that the good effects of talent are universal, the evil of its blemishes confined. The light and heat of the sun benefit all, and are by all enjoyed; the spots on his surface are discoverable only to the *few*. But the lower order of aspirers to fame and talent, have pursued a very different course, instead of exhibiting talent in the hope that the world would forgive their eccentricities, they have exhibited only their eccentricities, in the hope that the world would give the credit for talent.

MAGEE ON THE ATONEMENT.

JUST received, in 2 vols 8 vo. and for sale by *LINCOLN & EDMANDS*, Discourses and Dissertations on the Scriptural Doctrines of Atonement and Sacrifice, with an Appendix containing Strictures on Mr Belsham's Account of the Unitarian Scheme. By Wm. Magee, D. D. M 24

RAMMOHUN ROY.

PROPOSALS for publishing by subscription, the writings of Rammohun Roy, of Calcutta, relative to the doctrines of Christianity.

The proposed work will consist of the following aritcles.

I. "The Precepts of Jesus, a Guide to Peace and Happiness."

II. The *First, Second* and *Third* Appeals to the Christian Public, in defence of the Precepts of Jesus, as a guide to peace and happiness,—and in reply to the observations of Rev. Dr Marshman of Serampore.

CONDITIONS.

The work will be published in the Octavo form, on good paper and type, and will probably contain, upwards of 600 pages.

It will be furnished to Subscribers, neatly bound in boards, at two dollars and twenty-five cents a copy,—and with an engraved head of RAMMOHUN ROY, at two dollars and fifty cents a copy. It will be put to press as soon as a sufficient number of subscribers is obtained to justify the expense.

RECOMMENDATIONS.

The following testimonies, to the value of the writings of this distinguished man, have been received by the publisher, and will show in what estimation they are held by learned theologians of our own country.

CAMBRIDGE, *February* 14, 1827.

DEAR SIR,—The writings of RAMMOHUN ROY seem to me particularly curious and valuable.—It is a striking phenomenon that so able a defender of Christianity from the charge of teaching any doctrine inconsistent with the unity of God, should have been found in a Brahmin of India. His character, as far as it is known to me from his writings or from any other source, deserves the highest respect. I am glad that you propose re-publishing his third or "Final Appeal," in connexion with his other writings respecting Christianity. I think it, to say the least, not inferior in ability to any of his preceding works.

With great respect and regard, yours,

ANDREWS NORTON,
Professor of Sacred Literature in Har. Univer.

I fully agree with what is expressed above by Professor Norton.

HENRY WARE,
Professor of Theology in Harvard University.

BOSTON, *February* 23d, 1827.

DEAR SIR,—It has given me great pleasure to learn, that you propose to publish the Third, with the First and Second of RAMMOHUN ROY'S Appeals. It is indeed a surprising fact, that a complete American edition of this interesting and valuable work should not yet have been given to the public. I hazard nothing, in saying that RAMMOHUN ROY is one of the most remarkable men of this, or any other age. He has done more to affect, and to reform opinion in Hindostan, than any individual has accomplished in that country through many centuries. This great man has established a Unitarian press in Calcutta. At his own expense, he supports a school there for the education of eighty children; and for the support of this school he pays eighteen hundred dollars per annum. He is also about to establish a small college, for the instruction of the higher classes of the Hindoo youth. And with a few of his countrymen, and a small society of European gentlemen, he is giving his time and his wealth, and learning, and personal labors, to the cause of bringing his countrymen to the knowledge of the only true God, and of Jesus Christ whom he has sent. Nothing is now wanting, but a cordial cooperation of the Unitarians of England and of America in aid of this work, with God's blessing, to secure its rapid advancement. I heartily wish you success in your enterprise; and I earnestly hope that, when the writings of this distinguished convert to the faith of Christ shall be extensively, and better known, there will be less reluctance than is now felt among us, to contribute liberally for the maintenance of a Unitarian mission in Bengal.

Yours, very truly,

JOSEPH TUCKERMAN.

BIBLE NEWS.

THIS highly popular work may be obtained at this office on very reasonable terms for distribution. March 24.

EVENING HOURS.

MUNROE & FRANCIS, Washington-street, corner of Water-street, this day publish No. I, and II, EVENING HOURS, a little work intended to illustrate the Biography, Geography, and Natural History of the New Testament, in familiar conversations between a mother and her children, and will be an appropriate book for sabbath reading.—Price 8 cents each number.

Also, just published,

The FRENCH GENDERS taught in Six Tables; being a plain and easy ART OF MEMORY, by which the GENDERS of 15, 548 French Nouns may be learned in a few hours. Price 16 cents

PRIMARY LESSONS IN ARITHMETICK.

PUBLISED by LINCOLN & EDMANDS, 59, Washington-street, *PRIMARY LESSONS IN ARITHMETICK*, by Frederick Emerson, 2d edition, with improvements. Price 60 cents per dozen.

☞This little work is admirably fitted for beginners, and is extensively used for small children. It will interest the young mind, and early introduce it to the science of numbers. March 10

ROBERT HALL'S Polemical and other Miscellanies; consisting of articles originally inserted in the London Eclectic Review—and an Apology for the Freedom of the Press, and of General Liberty. From the seventh London edition By Robert Hall, M. A. Price one dollor. Just published and for sale by JAMES LORING, No. 132 Washington-st.

The author of the above volume is one of the most celebrated writers in England. He exhibits the same force of thought and purity of diction that are so peculiar to his former works. March 3.

MILLARD'S TRUE MESSIAH EXALTED.

THE small tract entitled "The True Messiah Exalted," by Elder David Millard, a preacher of the Christian Society, may be had at 81 Washington-street. There are on hand, also, a few copies of his larger work, with the same title. This is a small, 18mo. book, neatly bound in sheep, and may be had on reasonable terms for distribution. 4t

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